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VOL. I.

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KENTUCKY STATE CONVENTION.

OFFICIAL REPORTS.

M. R. SUTTON, CHIEF REPORTER.

SATURDAY, DECEMBER 15, 1849

[Proceedings Continued.]

EVENING SESSIONS.

CORRECTION.—The brief remarks of Mr. A. K. Marshall, delivered on Tuesday evening, December 11, as published in the volume of debates, page 929, do not correctly convey that gentleman's views. They should read as follows:

I am pretty well satisfied with the present constitution on the subject of slavery, but still I prefer the proposition I have offered. The present clause, which is proposed by the gentleman from Christian, gives to the legislature the right to prevent the importation of slaves into this state, except by *bona fide* immigrants. I am opposed to this, and wish to exempt from legislative action, such as citizens of Kentucky may become possessed of, gift, inheritance, marriage, or devise. Again, sir, it will allow the subject of slavery to be agitated. It affords a legal constitutional mode of emancipation, and those who choose to press that dangerous question, are not agitators, but citizens, exercising a constitutional right. I desire to deny them any such right, under this constitution, and shall, therefore, oppose the proposition of the gentleman from Christian.

APPOINTMENT OF REPRESENTATION.

Mr. JACKSON submitted to the convention a plan for the apportionment of representation, and on his motion it was ordered to be printed, and laid on the table.

"Sec. —, in 1850, and every eighth year thereafter, an enumeration shall be made of all the qualified voters of the state. The house of representatives shall consist of one hundred members, and shall, at each enumeration, be apportioned among the several counties of the state in such manner that each county having the ratio of representation, shall have one representative, and each county having double the ratio shall have two, and so on. All qualified voters of the state, not included in such ratio, shall be regarded as residuum, and shall be apportioned among the counties in such manner, that the county having the largest residuum in the state, shall have attached to it adjoining residuum, until the ratio is obtained; then the county having the next highest residuum in the state, shall have next adjoining residuum, until the ratio is obtained, and so on, until all the residuum are removed." *Proceedings.* Then the residuum and adjoining counties, the smallest residuum shall be taken first, and so on, in succession, until the ratio desired shall be completed; and the county from which, in this order, the last number shall be taken, is still entitled to her residue less by the necessary number so withdrawn."

NATIVE AMERICANISM.

The convention proceeded to the consideration of the resolutions offered this morning by Mr. DAVIS, which were then made the special order for this afternoon.

Mr. DAVIS. Mr. President: The resolution on this subject which I submitted to the convention at an early day of its session, has been so long suspended, as to have lost in a good degree its animation. The truth is, that no one feels somewhat awkward in the subject, and but for my aversion to debate it, so distinctly and plain about that time, I should not this long day obstruct myself upon the time and patience of this body. But, according to the usage of this body, I should not be less a Native American, than if I were to attempt the most exact and elaborate examination of it. However, I will proceed; and before I resume my seat, I will endeavor to revive the life and interest of my proposition.

Mr. President, in asking the attention of the convention and the country to this subject, it was no part of my purpose to win any majority, or any popular favor, general or partial, or to endeavor to make it the means of reaching any office or distinction whatever. Were I possessed of youth and strength, it is possible I might have connected such vaunting hopes with it; but I feel an inexplicable consciousness that my years are to be few, so as to constrain me to take a view of things more personal and more sober, and to throw far from me such exulting aspirations.

Since my first examination of the masters involved in this momentous question, I have been a Native American; and during eight years of service in congress, I was pledged, and ever stood ready to vote for any extension of time, which is required to suffice the naturalized foreigner in the right of suffrage. The reason why I did not move upon the subject myself, was my thorough conviction, during the whole period, that in congress I would do no good to the cause, immediate or prospective, by bringing it forward.

But, I was firmly resolved, if the time should ever come, and I should be thrown upon a theatre where the effort would seem more practical, and the aspect more favorable, I would ask the attention not only of the people of Kentucky, but all my countrymen, to whom I deem to be the greatest question of the day. I believe that time and that theatre are now here. I know that the number of foreigners in Kentucky is small, when compared with other states; but they are yet numerous and rapidly increasing, particularly on the line of the Ohio and Mississippi rivers; and there is wisdom in the old proverb: "a man of preventive is better than a pound of cure."

If we adopt such a provision in the constitution, its influence will not only pervade our whole state government and policy; it will have a small but direct influence upon congress, in the election of our representatives in that body; and it will operate with great moral power upon other states, especially when they go into convention for the alteration of their constitutions. Has not this state felt, and is not this body now acting under the power of similar examples? Who, five years ago, in Kentucky, was there to advocate the principle of the judges of courts being elected by popular vote; and if no state had yet adopted this system, who believes we would be now incorporating it in our constitution? Would it not be reasonable to conclude that the example of Kentucky, deciding and incorporating as a fundamental provision in her constitution, that her government belonged to, and should be administered by, her native born sons, and not by foreigners, would have a most powerful and salutary influence upon our sister states?

I presume, Mr. President, there can be no doubt upon the point of our competency and right to

act upon this subject; and also of our duty to act upon it, by so doing we can effect any essential good for the country. Congress has the power and has passed naturalization laws; and it has been assumed that it is safe and lawful to give the rights of the foreigners, who have been naturalized in conformity to the provisions of these laws, for the states to prescribe any other or additional restrictions to the exercise of the right of suffrage in the state governments. It appears to me that this position is wholly fallacious and untenable. The states have the right to confer upon foreigners the elective franchise, and to make them eligible to all the offices of their governments before naturalization, and they have the undoubted power to exclude them, although they have become citizens of the United States; because such citizenship confers upon them only the rights of that government, conceded by the federal constitution, and not a single one under any state government. This power of the states, to withdraw from naturalized citizens of the United States, the right to vote, has been often exercised, and is now in practical operation in many of them—indirectly in declaring the payment of taxes, being a housekeeper, owning a freshfield, &c., &c., as qualifications. But in many states, and in Kentucky, the higher power is exercised of excluding the naturalized citizen from the more important right of eligibility to certain offices for long terms. No man can have been a citizen of the United States, and an inhabitant of this state also, "at least six years," to be eligible to the office of governor, lieutenant-governor, or either of the other offices. These are sovereigns in forming and administering their own governments. They may deny to naturalized foreigners, wholly, the right of suffrage, and the privilege of holding office; or they may confer both class of rights fully, or with such restrictions, as to time and other circumstances, as they may will.

They have often circumscribed and denied those rights to their own native born citizens, and it would be preposterous to assume they had not the same power over persons born in foreign countries, merely because they had been admitted to citizenship under the government of the United States. The point in debate is a question of expediency and policy only, and not of power; and as such, I freely admit, it should not be exercised without grave and sufficient reason, of which the people and the conventions of the states, alone, have the right to determine, of the states, alone.

The proposition which I have submitted, deprives no man of any right which belongs to him, be it perfect or incomplete; for it concedes to all foreigners who now have the right of suffrage, or who have taken the first step towards naturalization, or who may hereafter be brought as minors to the United States, that right—Have others any just claim to it? Europe has 2,000,000,000 of population. As relate to the government and people of the United States, all now have the right to come to our country, and millions upon millions of them will come. If all the male adult population of Europe have a vested and perfect right, on reaching our shores, to be admitted, after naturalization, under the laws of congress, to share all the political sovereignty, rights, and offices of all the states, each one of all the nations across the Atlantic, one, not residing only in Europe, but in Asia and Australia, and all the islands of the sea, if not Africa, have also the same right, to come into our land, conditional, and cause may and all may come. In the universe, we have ever heard of so expansive and ramified a right, spreading over so many countless millions, not of the living only, but of their multitudinous posterity for all time, of all climates and countries, races and colors, languages, religions, and heathenisms, unless, indeed, the negro be excluded. The thing is absurdity itself.

No foreigner has any right to any portion of the political sovereignty of a country in which he may choose to make his residence, except so far as it may be given to him by the people and government of that country; and then only to the extent of his status of inter and savage isolation. The most of these European immigrants, having been born and having lived in the ignorance and degradation of despotisms, without mental or moral culture, with but a vague consciousness of human rights, and no knowledge whatever of the principles of popular government, their interference in the internal administration of our affairs, even when honestly intended, would be as successful as that of the Indian in the arts and business of civilized private life; and when misdirected, as it would generally be, by bad and designing men, could be productive only of mischief, and from their numbers, of mighty mischief. The system inevitably and in the end will finally depreciate, degrade, and demoralize the power which governs and rules our destinies.

I freely acknowledge, that among such masses of immigrants, there are men of noble intellect, of high cultivation, and of great moral worth—men every way adequate to the difficult task of free, popular, and constitutional government. But the number is lamentably small. There can be no contrariwise between them and the incompetent and vicious; and their admission would give no proper compensation, no adequate security against the latter; if they, too, were allowed to share political sovereignty. The country could be governed just as wisely and as well by the native born citizens alone, by which this half breed infusion would be wholly destroyed.

I spoke, Mr. President, before I close, to make a more particular application of these general views to the points of my proposition; and in the meantime, as having a general, but important and interesting bearing upon it, I will present some statements and tables of immigration and population, the most recent and the most authentic that I have been enabled to command from the limited sources of information within my reach. Though by means full and entirely satisfactory, this compilation has convinced me that the great body of the population, and indeed of intelligent men, have no inclination or belief, approximating the truth, of the fearful and growing numbers of immigrants, of their general destination and pauperism, of their ignorance and demoralization, and of the vices and crimes of very many of them, and of the enormous frauds which, through them, are perpetrated upon the elective franchise. At least such was my situation, and to the mass subjects before me, this will be productive of much discontent. In a word, though I think the baron an excellent officer, I do most devoutly wish we had not a single *foreigner* amongst us except the Marquis de Lafayette, who acts upon very different principles from those which govern the rest."

From another, dated Philadelphia, Nov. 17, 1794, and addressed to John Adams, the elder:

"My opinion with respect to immigration is, except of useful mechanics, and some particular descriptions of men and professions, there is no need of encouragement."

A letter from his residence, Jan. 20, 1790, in reply to a letter applying for office, has this passage:

"It does not accord with the policy of this government, to bestow offices, civil or military, upon foreigners, to the exclusion of our citizens."

These extracts are taken from letters written by the father of his country, George Washington; the first from amidst the conflicts of our war of independence; and the other whilst he was president; and in his life by Sparks, will not only be found, but several others, with passages on the same subject, of equal distinctness and force.

I will read the sentiments of another on the subject of foreign immigration. "Civil government, by the sole object of forming society, and administration must be conducted by common consent. Every species of government has its specific principles. Ours are peculiar than those of any other in the universe. It is a composition of the freest principles of the English constitution, with others derived from natural right, or natural reason."

To those nothing can be more opposed than the maxims of absolute monarchs. Yet, from such, we are to expect the greatest number of immigrants. They will bring with them the principles of the governments they leave, indited in their early youth; or, if able to throw them off, it will be in regard to *an unboundable licentiousness, passing, as is usual, from one extreme to another*. It would be a miracle were they to stop precisely at the point of *temperate liberty*. These principles, with their language, they will transmit to their children. In proportion to their numbers, they will share with us in the legislation. They will infuse into it their spirit, warp and bias its direction, and render it a heterogeneous, incoherent, distracted mass. I may appear to experience during the present contest, for a verification of these conjectures. But, if they are not certain in event, are they not possible, are they not probable? Is it not safer to wait with patience twenty-seven years and three months longer for the attainment of any degree of population desired, or expected? May not our government be *more homogeneous, more peaceful, more durable?*"

This speaks Mr. Jefferson in his notes on Virginia. I presume that these two men of deathless name, had quite as much patriotism and wisdom as any laudable advocate of the foreigner in this convention; and it might be safely assumed, that what they believed to be wise and

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1849.

whole-some, could not prove very pernicious. In the terrible throes of our revolution, our struggle, and when our young institutions were in their cradle, and the country contained a population hardly adequate to its protection against foreign and Indian aggression, these far seeing sages depicted and condemned a heavy foreign immigration; and Mr. Jefferson said, with a thorough philosophical and practical knowledge of man, they would bring with them the maxims of despotism, or *unboundable licentiousness*, and produce a heterogeneous, incoherent, distracted mass. "If we wanted more numbers, he invoked us to await the slower, but so much more safe principle of natural increase, rather than hazard the great dangers with which foreign immigration was fraught.

But why am I opposed to the encouragement of foreign immigration into our country, and disposed to apply any proper checks to it? Why do I propose to suspend the foreigner, for twenty one years after he shall have signified formally his intention to become a citizen of the United States, the right of suffrage, the birth-right of no man but our native born? It is because the mighty tides of immigration, each succeeding year increasing in volume, to the only, different languages, opinions, customs, and principles, but hostile races, creeds, and interests, and the predatory prejudices of generations, with a large amount of the turbulence, disorganizing theories, pauperism, and demoralization of Europe, in her redundant population thrown upon us. This multifarious and dangerous evil exists, and will continue, for "the cry is still there come." Large numbers in a short time, a few months or weeks, after getting into the country, and very many before they have received the full time of probation, fall into the hands of demagogues and impudent managers of elections, and by the commission of perjury and other crimes are made to usurp against law a portion of the political sovereignty of the country. They are ignorant of our institutions and the principles upon which they are founded; of the great interests of the country, and the questions of policy which divide our people; of the candidates for office, and their capacities, views, fitness and former course of life. Instead of being qualified to aid in the great and difficult business of upholding the most complicated structure of government that ever had existed, and of successfully administering it for the good and happiness of the people and its own perpetuation, they constitute an unformed, unseasoned, and to a great extent immoral power, wielded almost universally by despotic and profiteering men, who by this agency become enabled to carry into success their own bold, mercenary and pernicious purposes; and to defeat those which the wise and the good devise for the benefit of the country and the preservation of constitutional liberty. We cannot, with any safety, continue to admit with such lavish liberality those ever coming and ever increasing numbers of immigrants into full political partnership, and share with them the political sovereignty of government. We are taught this truth, no less by nature and reason than by fact and experience. Let me give an illustration. There is no number of this body, and probably no man in Kentucky, who, if placed anywhere in the earth in a civilized community, but who could aid in upholding and advancing the civilization of that country. He would have a general knowledge of the modes of thought and feeling, of the manners and customs, of the wants and desires, and of the means of ministering to them, physically, morally, and intellectually, appertaining to civilized life. All this he has been learning every day of his life from his infancy. In these respects he would be qualified to perform his duty with the members of the new society of which he had become a member. But bring among us a son of the forest, a Wyandot or a Chippewa, and how would he get along in performing the same part in our society and civilization? He would be a status of inter and savage isolation. The most of these European immigrants, having upwards of 70,000,000, and Ireland 8,000,000—all Germany being not larger than three of our largest states, and from Ireland about 1,000,000 will be foreigners by birth; and the slaves being then about 1,000,000 added to the foreigners will make nearly one half of the aggregate population of the United States. The census returns of 1850, will unquestionably exhibit the native white population to be less than the foreigners and slaves united; the negroes being 1,000,000, of which allowing for their decease yearly, about 14,000,000 will be foreigners by birth; and the slaves being then about 1,000,000 added to the foreigners will make nearly one half of the aggregate population of the United States. 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ing is to be attributed to its example; and so large is it, no prince will be safe upon his thrones and the sovereigns of Europe are aware of it, and have been determined upon its destruction, and have sought to extinguish upon this subject, and have decided on the means to accomplish it; and they will *eventually succeed, by subversion, rather than conquest*." The low and surplus population of the different nations of Europe will be carried into that country, it is and will be a receptacle for the bad and disaffected population of Europe, when they are not wanted for soldiers, or to supply the navies; and the European governments will favor such a course. This will create a surplus and a majority of low population, who are very easily excited; and they will bring with them their principles, and in nine cases out of ten, adhere to their ancient and former governments, laws, manners, customs, and religion, and will transmit them to their posterity, and in many cases propagate them among the natives. These men will be one citizens, and by the constitution and laws will be invested with the right of suffrage. The different grades of society will then be created by the elevation of a few, and by degrading many, and thus a heterogeneous population will be formed, speaking different languages, and of different religious and social creeds, and to make them act, think, and feel alike, in political affairs, will be like mixing oil and water; hence discord, dissension, anarchy, and civil war will ensue, and some of the principles of the constitution will be destroyed.

But England stood forth and made with him an alliance, offensive and defensive, to arrest greater barbarians than he in their aggression upon his rights and independence, and upon the rights of nations, of humanity and christian civilization, I could not read the story without my blood tingling in my veins. I thought of the lion-hearted Richard and Saladin—of their combats upon the field of death—the union of their successors, and of the cause in which, and the powers against which, they were united; and my swelling heart could not withhold its tribute to England and Turkey. In such passages as those, what American does not proudly feel that England and America are kindred?

Mr. President, I have some documents and facts in addition, to show what system many European states are throwing upon us their destiny and refuse population

country are purchased by party managers and brought up to convincing counts, and by the false oaths of themselves and others, are spurious naturalized in violation of fact. The nefarious work is largely done before every election in the principal cities; and great numbers are made to vote without even a formal naturalization, upon purify alone. By these, and similar frauds, general elections have been carried in New York, Pennsylvania, and Louisiana; and the voice of the citizens of those states, the constitutional sovereign power, is unquestionably suppressed, and a spurious and corrupt power introduced in its stead to give law and destiny to that great country.

But, Mr. President, I will pass on to another view of this subject—the peculiarly delicate to us, as it is to you, interest of our people, which is connected with our greater and more numerous instances in the future, than all which I have presented.

I have had, it is said by a member of this body, a gentleman of great experience and extensive information, that eight ninths of the foreign immigrants are Roman Catholics. We all know that they greatly preponderate, and I suppose that to take three fourths of them to be of that persuasion, would be quite within the limits of the truth. When I speak of Roman Catholics, I mean as well those raised in that faith as those who profess it.

The latest tables of the numbers of christians in the United States, by denominations, which have come to my knowledge, state the total to be 4,337,572, and that of these 1,231,360 are Roman Catholics, being more than one fourth of the aggregate—all of all denominations being told. I do not know, and have no cause to form an opinion, what portion of the Romanists are native, and what foreigners by birth; but I would conjecture the latter class to be much the stronger in numbers. Over the subjects of the religion of the Catholics, or of any other persuasion, as a rule of moral conduct in private life, as a matter of faith and a means of man's salvation, I am a member of the convention, have no ecclesiastic, nor any desire to attempt to exercise any whatever, influence, either of azeletion or antagonism, to the principles of its religious tenets, or of its political system. Its presence to be here in the future does actively or apparently so far as the general welfare and happiness of the people of this country, and all other circumstances may render prudent and practicable, or to any extent whatever, claim for the particular sect temporal power, or attempt to exercise it, or to mix itself up with the politics of the country to get possession of the governmental authority and control it, directly or indirectly, with a view to the acquisition of power and rule generally, or to promote any particular church views, to that extent and within that scope, I as a member of this convention, have a proper and legitimate jurisdiction over it. It would be within the power and duty of this convention, by proper provisions, to exclude as far as practicable, such persons as matters from our political system—as much as to keep out of it any other mischievous and dangerous principle or power. Suppose, in a word, that the Pope of Rome was asserting himself to be the vicegerent of God, and infallible; that all power on earth, spiritual and temporal, was given to him by divine appointment; that all countries and governments belonged to him, and were either subject to his will and command, or in a state of criminal rebellion; that all authority in church or state which did not profess to be under him, and to act in strict conformity to his commands was unlawful and wicked; that all religious opinions different from the dogmas of the Roman Church were heretical, and those who professed them heretics, with whom no faith was to be kept, whether professed by contract or by oath; that it was the highest duty of Roman Catholics to God to extirpate this heresy and these heretics by sword, fire and faggot; and by the same means to bring the political authorities to submit to the Pope in all things; and every human being to profess and conform to the Romish faith, and to those ends they intended to devote their time, their labor, all their energies and powers, and even expatriate their lives, which could be glorious and happy everywhere. Would not this convention have the right to withhold its countenance and support from such a party?—such a party as our country, whose members are so many characters, and agency in our government, and especially Romanists who ride like the wind, and end their arms in myrmidons, and to some extent, given effect to such monstrosities, and purposes, and desolated the earth with fire and sword, and have been, however terrible, may be

years since, I heard, traditionally, as a story of a French philosopher, "man says God made him after his own image;" this is man makes God after his own image." This saves of impunity, and the Devil, and a good deal of it. Man is apt to be some of his own master, and his own master to his own nature and creation. I have known a man Catholic resident of Maryland, of Leavenworth, and of the state, excellent people—so well could I judge the heart of man, as good as any where. I have had the happiness to make the acquaintance of several good men, and women, who, I am informed, are of that faith; and none here have a larger share of my esteem and confidence. My belief is, I know no better men or women where—none more fit to assume the responsibilities of self-government, or to discharge the duties of good citizens, both public and private. These men and all Catholics born and educated in this country of light and liberty, are, as yet, by me, intended to remain far from the operation of any such principle which I have submitted to the convention; because our country and its institutions were as much their birth-right as mine; and they, as well qualified to take charge of both as myself, or any others. But not so the foreigner. The Romishism of Europe, and of its followers there, who come here, is a very different religion in the formation of character and in practical life, from that to which many Catholics are born, and in which they are trained, so far as I understand the matter. The Romishism of Europe, from my reading, is, in its constitution and principles, its essence, spirit, policy and administration, past and present, throughout its wide dominion, a great, all-absorbing, all-grasping religious-political institution, claiming the whole earth's sceptre, spiritual and temporal, and waging perpetual war in different forms according to diversity of circumstances, to break all others. It is a hierarchy, and the Pope a hierarch, a spiritual and temporal despot. Such is my understanding of the religion which the Catholic immigrant brings with him to our land, characters here as his life's blood, and endeavors, perversely, to propagate among our people; and to this religion, so far as it is political, and its object temporal power, I avow utter hostility. I will attempt now to establish, by creditable proofs, what I believe which I have stated as being parts of it. Those who have seened from it, inform us, that all books and documents which purport to reveal its hidden principles and its secret interior nature and spirit, are sought to be discredited by its followers and professors, pronouncing them to be false. So says Giustiniani, formerly a Roman priest, now a minister in the Lutheran church, and many others.

The title and assumptions of the Pope are thus set out by one of them, Martin V, in his despatches to his minister at Constantinople.

"The most holy and most happy, who is the arbiter of Heaven, and the Lord of the earth, the successor of St. Peter, the anointed of the Lord, the master of the universe, the father of kings, the light of the world," &c. Most of the Popes have not set forth their style so pompously, but all have claimed to be the Lord of the earth, the vicegerent of God, to whom all power is given, to be holy and infallible; and to whom all authority, spiritual and temporal, is absolutely subject. That they have the right to depose kings, and give their kingdoms to whom they will; to put down all governments, and all authority, political or religious, which does not submit to them; to condemn as heretical, all religions, doctrines and faith that may be opposed to, or inconsistent with theirs, and to extirpate, or heretics, those who profess alien; to release every person from all faith with heretics and all

obedience to any other authority; to grant absolution for sins; and they and their priests to pay souls out of purgatory. Such are the leading features of Romishism, and none of its councils or infallible pontiffs have denied or attempted to reform any of them, as it was for centuries promulgated to the world, and it has innumerable instances been enacted with the concurrence of the christendom of western Europe in all these terrible forms with resistless power. This is no exaggerated statement of the claims of Romishism, and hence, however startling and incredible it may be to many persons in this country. During the period between the first and the second century, there were five bishops whose dioceses were of so much power, wealth, or dignity, as to have prompted them to assume the title of patriarchs, and these were the bishops of Rome, Alexandria, Antioch, Jerusalem, and Constantinople, which claim and title were gradually to be acquired, in and at length to be universally accorded to them. These patriarchates were entirely independent of each other, and often had conflicting claims and warm disputes. An obscure council held at Sardis in 247, conferred on the Bishop of Rome a limited authority to direct a rehearing of the case of a provincial bishop; and in 352, the emperor Valentinian enacted a decree empowering the bishop of Rome to examine and judge other bishops. But no supremacy was conceded to him by the emperor, or by the other patriarchs, or by the provincial bishops generally, until near 150 years afterwards; and prior to that time, John, bishop of Constantinople, in a council held in 588, had assumed the title of universal bishop.

Gregory the Great, was then bishop of Rome, and he opposed, with signal ability and vehement spirit, this usurpation of him of Constantinople, and denounced his title of "universal bishop" as "vain," "exorable," anti-Christian," "infernal," and "diabolical." Mauritius was emperor, but Phocas, an obscure officer in his army, seduced the soldiery and marched upon Constantinople to dethrone him. Mauritius fled, Phocas entered the capital, and the emperor Leo II. was brought back to his seat, and was put to death by the court of Pepin, had the address to obtain from him a promise that the cities and country which might be conquered from Aistophilus, should not be restored to the emperor; but should be freely possessed by St. Peter and his successors. The conquering Lombard despatched heretics to the Pope, demanding the subjection of Rome and all her dependencies—asserting that they had belonged to the emperor, and were his by the right of conquest. In this extremity, Stephen, the Exarchate laid siege to and took its capitol the city of Ravenna, and consummated the conquest of all the remaining possessions of the empire in the west.Flushed by his success, the Albigenses had no longer any fear of the most exacting humiliations. Pepin, attaining from him a part of the world, and performing the office of his groom or eunuch. In 753, Aistophilus, King of the Lombards, invaded the Exarchate, laid siege to and took its capitol the city of Ravenna, and consummated the conquest of all the remaining possessions of the empire in the west. Flushed by his success, the Albigenses had no longer any fear of the most exacting humiliations. Pepin, attaining from him a part of the world, and performing the office of his groom or eunuch. In 753, Aistophilus, King of the Lombards, invaded the Exarchate, laid siege to and took its capitol the city of Ravenna, and consummated the conquest of all the remaining possessions of the empire in the west. 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